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THE CHURCH IN CHINA,— IN MODERN TIMES

Rev. Joseph P. Ryan, M.M., M.A., S.T.B.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE MISSIONARY UNION OF THE CLERGY.

National Office
109 E. 38th St.
New York City
16, N. Y.

Vol. 1, No. 5

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NOV 1 1948

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Imprimatur: Francis J. Spellman, Archbishop of New York

January 3, 1944

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THE MISSIONARY UNION OF THE CLERGY

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

THE CHURCH IN CHINA,— IN MODERN TIMES

By Rev. Joseph P. Ryan, M.M., M.A., S.T.B.

Condition of the Church
During the First Half of the Nineteenth Century

During the first half of the nineteenth century the number of foreign missionaries connected with the Chinese Church reached perhaps its lowest ebb in a century and a half. Advance had stopped, missions marked time and retreat seemed impending. A few Paris missionaries still labored in the southwest; a handful of Vincentians with some Franciscans and Dominicans were scattered here and there—enough to allow us to hear of a martyr now and then. Blessed Gabriel Dufress, M.E., Bishop of Szechwan, was martyred in 1815; Blessed John Lantrua de Triora, O.F.M. in 1816; Blessed Francis Clet, C.M. four years later, and another Vincentian, Blessed Gabriel Perboyre in 1840. Of the Venerable Clet we are told that he did not see a white man for twelve years.

No reliable statistics are available for the number of native priests during this period, but it is probable that for a considerable period there were not more than six score in all.[1] The letters of their foreign associates pay many glowing tributes to their sterling worth and it is gratifying to know that at least four of them were beatified in 1900. These were Fr. Augustin Chao, who died in prison in 1815, and Fathers Joseph Yuan, Paul Liu and Thaddeus Liu, all of them strangled in 1817, 1818 and 1823 respectively.

Nominally there were still three dioceses in China, Macao, Nanking, and Peking and three Vicariates under the care of the Dominicans, Franciscans and the Paris Missionaries. In 1825 the Vincentians were driven from the Peking district across the

[1] There is no agreement as to the number of Native priests. Records vary from 50 to 135.

border into Mongolia[2] and could visit the Chinese Christians only occasionally and in secret. In the far south, the Provinces of Kwantung and Kwangsi were entirely dependent until 1848 on a few native priests working under the direction of the bishops of Macao.

During this same period new movements were beginning in Europe, which were gradually to develop and bring to the Church in China a growth greater than it had ever known. Increased scientific knowledge brought about greater mastery of man over his physical environment. The industrial revolution was well under way. Railways, steamboats, telephone and telegraph and finally the radio and airplane were to work startling changes in the world. The Occidental powers controlled most of the world and the non-occidental peoples began to reshape their native cultures under the influence of the civilization of Europe and America. China was thus effected and once the barriers to Christianity were down, there was opened an unprecedented opportunity to present to the Chinese people the Catholic Faith. In 1814 the Society of Jesus was reestablished. Immediately following the Congress of Vienna (1815), Louis XVIII aided in reviving the Missions Etrangeres de Paris,[3] and the Lazaristes were reestablished in France.[4] In 1817 the Pope appointed three Cardinals to complete the work of the reconstruction of Propaganda which had been discontinued in 1808.[5] In various cities of France societies were begun for lay people for the collection of money for the missions[6] and associations for prayer for the missions were started.[7] These culminated in 1822 in the Society for the Propagation of the Faith. Similar organizations were founded in Austria, Bavaria and Cologne.[8] From this revival of missionary zeal, China could expect more missionaries and additional funds. France was to take the lead in the new missionary movement in China, but aid was to come in funds and manpower from other lands, Germany, Austria, Belgium, Spain, Portugal, Italy and in the twentieth century from the United States.

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[2] *Annales de la propagation de la foi,* Vol. 19, p. 19
[3] Launay, *Hist. gen. de la Soc. des Mis. Etr.,* Vol. 2, p. 499
[4] Henrion, *Hist. Gen. des Mis. Cath.,* Vol. 2 p. 651
[5] Schwager, *Die katholische Heidenmission der Gegenwort,* p. 19
[6] Launay, *op. cit.,* Vol. 2. p. 508
[7] *Ibid.,* Vol 2. p. 504
[8] Tragella, *L'Infanticidio e la S. Infanzia,* pp. 136, 137

Political and International Circumstances

The time was at hand when the Church in China would come out of the catacombs. The causes which finally brought her comparative liberty were often not of her choosing, and certainly considering the wars and the political complications which ensued, not to her liking. However, before we enter upon the details of the foreign intervention, it would be well to review some of the political conditions leading up to it. For nearly a century the industrial nations of the Occident had chafed under Chinese restrictions upon commercial intercourse. They had demanded from China greater freedom of trade, privilege for their citizens in China, and the establishment of diplomatic relations like to those which existed in the Occident. Only those results of these demands which have a bearing on the missions need concern us here.

The contest had two distinct stages. The first was a struggle between China and Great Britain which led to the Opium War (1839-42) and a series of treaties between China and the Western Powers. The causes of the war were the dissatisfaction of the British with existing trade conditions and the difference of British and Chinese conceptions of law and justice. The action which brought these points to a head was the Chinese government's attempt to stamp out the importation of opium. The war closed with the treaty of Nanking between England and China in 1842, followed in quick succession by treaties with the United States in 1844, and with France in 1843 and 1844. Of particular significance for the missions was the proviso in the latter treaty to the effect that thereafter, missioners and others who should travel in the interior of the empire, should not be maltreated, but could at most be handed over to the foreign counsuls.[9] In the open ports, of which there were five named in the treaties, churches and hospitals could henceforth be erected by foreigners. Subsequently the French Envoy was able to secure two edicts for Roman Catholics which exempted them from previous penalties against them and practically guaranteed them liberty in the exercise of their faith. Properties of Christians which had been confiscated under previous laws were to be returned to the Christians.[10] Both edicts and treaties were far from being ideal and were dependent for

[9] *Chinese Repository*, Vol. 14, pp. 195-199

[10] Launay, *Histoire des Missions de Chine. Mission du Kouy Tcheou (Kweichow)*, Vol. 1, p. 167

their enforcement upon the good will of local officials and after 1850 were ignored. They were both beneficial and detrimental to the missions.

The war with England had revived Chinese suspicions regarding the foreigner and the persecution of the church was by no means over. While not as severe as those of the preceding generations the persecutions were widespread. During the decade after the signing of the treaties, four missionaries lost their lives as did also a number of Chinese christians. Hundred of others were imprisoned because of their faith. The French authorities were beginning to assert themselves on behalf of their fellow nationals and that at least afforded some security. Catholic missions, while still handicapped, enjoyed more freedom than they had known for many decades.

The second stage of the struggle between China and the foreign powers was due in great part to the fact that neither the foreigners nor the Chinese were satisfied with the treaties of 1842-1844. Relations were strained to the breaking point for a number of years before a trifling occurrence opened hostilities again with Great Britain. France had just finished the war in the Crimea as an ally of Great Britain and was willing to seek further cooperation in the Far Eastern Policy of the two countries. France found her "casus belli" in the murder of one of her nationals, Father Auguste Chapdelaine, a Paris Missioner working in Kwangsi Province. The war was followed by the treaties of 1848 and the conventions of 1860, which granted many additional privileges to the missionaries; to reside in the interior of the country; to acquire property;[11] assured protection not only to the foreign missionaries but also to his Christian converts. Missionaries were to share in the extra-territoriality and hence, would not be subject to the Chinese judiciary and finally, but not the least important point of the agreements, the French Government assumed the role of Protector for all Catholic missions and missionaries in the Chinese Empire, regardless of the nationality of the missionaries.[12]

[11] *Ibid.*, Vol. 2, pp. 6-9, 23. Launay, *Kwangsi,* pp. 92 et seq.

[12] Launay, *Kweichow,* Vol. 2, pp. 15, 23. This protectorate extended to all missionaries irrespective of their nationality until 1890 when Germany assumed the same office with regard to her nationals. Italy also aimed to assume this role of protector but was blocked by the Holy See until the early years of the Twentieth century because of strained relations existing between the Vatican and the Italian Government. The French Protectorate with its many angles made the Catholic mission greatly detested.

Though these enactments were instrumental in bringing the church in China 'out of the catacombs', they also cast an unhealthy shadow of political intrigue upon her endeavors, which was accentuated when native adventurers entered her fold in order to benefit by the powerful protection of France.[13] The missionaries in Shantung found it necessary at one time to urge the pagans to hand such individuals over to the justice which their misdeeds deserved. Christians came to be looked upon as disloyal even while they were complaining of the injustice and extortion of which they had been made the victims. In the Chinese mind the Catholic Church and France were identical and the missionaries were but forerunners of a French invasion and attempted subjugation of China.

It is not surprising that not a few of the French missionaries felt that such protection, coming as it did from a European world power, was not an unmitigated good. Certainly there was room for painful reflection when apostolic workers saw how the French government persecuted the Church in the homeland, and at the same time protected the Catholic outposts in China—often for political reasons only. In many places the mandarins refused for decades to promulgate the treaties, due, it is thought, to secret orders from Peking.[14] With a view to having foreign governments place restrictions on the activities of their nationals, it was claimed that the populace would not tolerate missionaries, and that their presence would only lead to murder, pillage and international complications. Some mandarins were charged with ordering the murder of missionaries, not as foreigners or Christians but as instigators of rebellion.[15] Thus one missioner was charged with inciting the people to revolt eight years after he had left the particular province.[16]

When the right to acquire land had been legally accorded to the mission, many of the mandarins contrived to terrorize prospective native sellers so as to prevent them from turning over their land to the mission for any consideration.[17] To meet this difficulty a special convention was drawn up by the French Am-

[13] *Annals of the Propagation of the Faith,* Vol. 61, pp. 305-312
[14] Launay, *Kweichow,* Vol. 2, p. 24
[15] *Ibid.,* p. 113
[16] *Ibid.,* Vol. 3, p. 376
[17] Launay, *Kwangsi,* p. 216

bassador, Gerard, and this seems to have been in great part effective.[18] But even where missions had been established, constant complaints were made by missionaries in different parts that they were being molested and their homes pillaged while the agents of the mandarins quietly looked on.

The treaties had another effect on the Catholic missions. The Protestant missionaries had been in China since 1807, but they were few and their residence was confined to Canton and later to the 'open ports' of the 1844 treaties. When the treaties of 1860 were complete, the Protestants quickly increased the number of missionaries and, protected by the guarantees of the treaties, many started to move into the interior of China, where previously the Catholic missionary had met no "Christian" opposition to his work. The Protestant missionary endeavor in China has had a detrimental effect on the Catholic enterprise. In general it can be said that at no time has Protestant mission work in China had any great effect on the potential numbers of Catholic converts. It has been a general condition that Catholic missionaries have had more prospective converts than they could prepare for baptism. Yet the entrance of Protestantism into China has presented to the Chinese a divided Christianity, which they can not understand. The T'ai P'ing rebellion (1848-1864) had a close contact with Protestantism, the rebels having been strangely influenced by Protestant propaganda. During the years of the rebellion Catholics suffered from both sides. Protestantism had not as yet spread outside of the port cities, whereas the Catholic communities were scattered throughout the Provinces. The rebels had adopted much from Protestantism and the Chinese were not able to distinguish between Catholicism and Protestantism which were alike in so many things and both of which were Christian. The Imperial authorities suspected the Catholics of having some connection with the movement. On the other hand, the rebels persecuted the Catholics because they would not join the ranks of the rebels. By 1853 most of the 600 Catholics in Nanking, Yangchow and Chinkiang were reported to have been killed, lost or captured.[19] What was far more important, the T'ai P'ing rebellion seemed to vindicate the old contention of Chinese official-

[18] *Ibid.*, p. 357, *Kweichow*, Vol. 3, pp. 402 et seq.

[19] Serviere, *Histoire de la Mission du Kiangnan*, Vol. 1. pp. 255-294

dom, that Christianity would lead to the formation of a religious revolutionary sect which would threaten the political and social structure of the empire. For fully a half century after the supression of the rebellion, Christianity suffered from the legacy of ill-will[20] and the Catholic Church in China suffered although they had no part in the rebellion.

The Treaty of Peking (1860) was followed by nearly forty years of uneventful intercourse between China and the West. The pressure from the Occident continued and new privileges were granted. The church was still looked upon with suspicion and the position of France, especially during the Franco-Tonkinese War of 1882-1885, did not help gain confidence. The Chinese realized that the execution of one missionary (Fr. Chapdelaine) had been the occasion of one attack by a foreign power and more missionaries might at any time come to grief and embarass the government. There were local persecutions during this period, but these differed from those of the previous period in that they were not carried on by the State and in most instances were not overt attacks on the Church. These troubles found a climax in the most serious outbreak of the period in Tienstin. At Tienstin there was a great amount of ill-will against the foreigners and especially against the French, a result of the impression which the French troops had left in the city after the last war, and because of rumors which had been circulated regarding the Catholic mission. This animosity was brought to the breaking point when a French Consul lost his temper and fired at the Imperial Commissioner. A riot broke out immediately and before the mob could be brought under control they had destroyed the orphanage and Church, which with utter disregard of the Chinese feeling had been named, "Notre Dame des Victoires" and erected on the site of a former temple. A number of orphans, two Vincentian priests, and ten Sisters of Charity were massacred together with the officials of France and Russia.[21] The government offered to make atonement for the crime which had been committed by private citizens, but the Tsungli Yamen (Bureau of Foreign Affairs) shortly afterwards presented a memorandum (1871) to the several legations at Peking, in which were embodied many of the

[20] Richard, *Forty-five Years in China*, p. 185
[21] Launay, *Kweichow*, Vol. 2, pp. 580-581

charges made against the missions in the vitriolic and slimy pamphlets that were flooding China.[22] The Legations entered a joint protest with the result that the memorandum was retracted.[23] The American ambassador not only entered protest, but suggested to the Chinese authorities that they adopt the same policy of freedom of speech, the press and religion which exists in the United States.[24]

An Era of Progress

If the intervention of the European powers involved serious consequences for the mission of China, it is none the less true that it made possible the first condition for successful work—the introduction of a larger mission personnel and its systematic organization in relatively greater peace. Altho the Church was meeting with serious opposition, it was none the less spreading, albeit at the cost of severe suffering to missionaries and Chinese christians and of the disturbance to society and state.

The number of priests in the entire Chinese mission in 1865, twenty-two years after the first treaty with France and five years after the treaty of Peking, is said to have been 213 foreign and 167 native priests, making a total of 380. Twenty-four years later (1889) this number had been more than doubled, and by 1900 it was more than quadrupled.[25] Nearly a score of religious orders were established in the missions formerly occupied by four or five.

Special importance is to be attached also to the introduction of foreign sisterhoods since 1848 when the first Sisters of the Congregation of St. Vincent de Paul arrived. Among them was a sister of Blessed Gabriel Perboyre who had been put to death in 1840. Only a few months after the arrival of the Vincentian Sisters in Macao, another Catholic Sisterhood, that of St. Paul of Chartres, also settled in Hongkong. It is true that for more than a century, during the days of persecution, native virgins had lent invaluable assistance to the missionaries as catechists and instructors of Christian girls, but it had generally been impossible to assemble them

[22] *Ibid.*, Vol. 2, pp. 23 et seq .

[23] *Ibid.*, p. 54

[24] The U. S. Ambassador is quoted by Launay under Date of March 20, 1871 in *Kweichow*, Vol. 3, p. 45

[25] 1889..... 608 foreign priests.....398 native priests.....total 1003
1900.....1117 " " .....567 " " ..... " 1682

in organized convents, or to organize the works of charity on a systematic and stable basis. The last half century on the contrary had witnessed the establishment of numerous orphanages, schools and even a number of hospitals all of which have since been instrumental in increasing and bettering the number of converts.

Hierachical Organization

Next to the actual increase of mission personnel, the most important sign of progress was the systematic hierarchical organization which had been in progress since the days of Pope Gregory XVI, (1830-1846). As Cardinal Prefect of the Congregation of Propaganda from 1826 until his election as Pope, Gregory had ample opportunity to study the needs of Chinese missions. In the course of his pontificate he raised the number of vicariates from three to nine. Thus with the three old dioceses of Peking, Nanking and Macao there were now twelve ecclesiastical divisions in the Empire.[26] Pope Pius IX who succeeded Gregory XVI in 1846 was again confronted with the question of the padroado as represented in China by the three dioceses of Peking, Nanking and Macao. Of these Peking had been vacant since 1818 and Nanking since 1838. The new Pope therefore surpressed both of these dioceses in 1856, replacing them with Vicariates Apostolic, and two years later definitely abrogated the jurisdiction of the Bishop of Macao in the two southern provinces of Kwangtung and Kwangsi.[27] The diocese of Macao, as such, was allowed to continue. As in India, the Padroado party went into schism especially at Peking,

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[26] The following table of dioceses, vicariates and prefectures will give some idea of the development of missionary organization.

1619—3	dioceses,	Peking, Nanking and Macao.	No Vicariates	
1695—3	dioceses,	3 vicariates with others in prospects.	The outbreak of the Conflict of Rites prevented further development.	
1840—3	dioceses,	9	vicariates,	
1850—3	dioceses,	13	vicariates,	or prefectures.
1860—1	diocese,	20	"	" "
1870—1	"	24	"	" "
1880—1	"	28	"	" "
1890—1	"	36	"	" "
1900—1	"	39	"	" "
1910—1	"	44	"	" "
1920—1	"	50	"	" "
1931—1	"	100	"	" "
1939—1	"	116	"	" "

[27] Launay, *Kwangtung*, p. 3

but the trouble was not so great in extent, nor did it endure so long.[28]

Encouraged by the bright prospects afforded by the treaty of Peking in 1860, the Pope appointed Bishop Spelta of Hupeh as Visitor Apostolic to prepare the way for a more detailed organization of the entire Church in China. Unfortunately the good bishop died in 1862 before completing his task, and his work was not resumed.[29] By the time of the Vatican Council in 1870 China had been divided into some twenty-five separate vicariates and prefectures. The subject of dividing the whole country into separate regions for holding of district synods was broached in committee at Rome, and nine years later the present system of five separate regions was definitely adopted.[30] The machinery for well-planned work with numerous seminaries in China, and recruiting facilities in the homeland was thus nearing completion and affording a well-grounded hope for numerous conversions. This hope was not to be disappointed.

Conversions

A manuscript table of statistics for 1860 places the total number of Chinese Christians at 300,500.[31] Four years later the number is said to have risen to 320,000, while the 1889 figure is placed at 542,664. Most of these Christians represented the agricultural classes while only a few of the literati had been converted. It is safe to say that the majority of these converts were first attracted either by the activity of catechists or by contact with their Christian neighbors or kinsfolk. Kindness to the sick, schools and Christian example were likewise responsible for many conversions. Sometimes whole villages followed the lead of a prominent number of the clan but again individuals would find their way into the Church and persevere despite prolonged persecution at the hands of their relatives.

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[28] Serviere, *op. cit.* Vol. 1, pp. 48 et seq.
[29] Launay, *Kweichow*, Vol. 2, pp. 35 et seq.
[30] *Ibid.*, pp. 600, 608
[31]

Dominicans—	2 vicariates in	1 province	with	31,000	Catholics
Franciscans—	6 vicariates in	6 provinces	with	70,000	Catholics
Jesuits —	1 vicariate in	2 provinces	with	77,500	Catholics
Vincentians—	6 vicariates in	4 provinces	with	54,000	Catholics
M. E. Paris—	5 vicariates in	5 provinces	with	68,000	Catholics
Totals	20 vicariates in	18 provinces	with	300,500	Catholics

It was the missionaries' office to visit them often, to complete their instruction, to baptise them when they were ready, and to minister to them until death. At all times during the latter nineteenth century there were some hundreds of thousands of Chinese more or less interested, but the necessary catechists and teachers were wanting to take them in their first fervor.

While these refreshing developments were in progress, another storm gathered on the horizon in the shape of the Franco-Tonkinese war of 1882-1885. The antipathies of the Chinese were everywhere aroused and we hear of a price of two thousand piastres placed on the head of each French 'foreign devil' in Kwangtung.[32] One missioner escaped massacre only by throwing down bits of money to gain time while the mob scrambled for the spoils.[33] Pope Leo XIII sent a special letter to the Emperor of China with a view to restoring peace, and so far succeeded as to receive a proposal from his Imperial Majesty that an Apostolic Delegation be established in Peking. The plan failed owing to the protests of France, who was not willing to give up her self-assumed protectorate over the Catholic Missions. The plan was not realized until 1922 when Archbishop Costantini reached China as its first Apostolic Delegate. Meanwhile other troubles were brewing which in the last decade of the nineteenth century brought turmoil to many a mission and reached their climax in the so-called Boxer Uprising.

The Twentieth Century Boxer Troubles

The war with Japan in 1894 had withdrawn most of China's troops from the interior, with the result that hordes of bandits harassed the defenseless population. In their anxiety for protection, many of the people cooperated in the re-organization of the longstanding secret societies, notably the so-called I Ho Ch'uan which came to be known among Occidentals by the name of Boxers.[34] These soon ravaged innocent and guilty alike, even after the war, and were most probably responsible for the death of two German missionaries in 1897.[35] This led to the German occupation of Tsingtau on the Shantung peninsula between Shang-

[32] Launay, *Kwangtung*, p. 112
[33] *Ibid.*, p. 12
[34] Latourette, *A History of Christian Missions in China*, p. 503
[35] Morse, *International Relations of the Chinese Empire*, Vol. 3, p. 106

hai and Peking, and later the extension of German influence through the entire Kiaochow district.

Chinese susceptibilities had already been wounded by the losses of more than three decades and anti-foreign feeling was now fanned to the utmost. Japan's attack on China in 1894-1895 and Germany's seizure of Tsingtau were but the last of a long series of foreign assaults on the integrity of China. The old phantom of 'slicing the melon' was revived, and fears were entertained that China would be divided as Poland had been, and as Africa was being divided. At least five priests were murdered during 1897-1898, not because they were Catholics, but because they were foreigners.

The progressive faction under the leadership of the young Emperor Kwang Hsu felt that the best way to forestall further foreign aggression was to copy foreign methods as Japan had done, with the result that in 1898 a flood of revolutionary reforms were published in the 'Hundred Days' from June 10th to September 20th. The chagrin of the conservatives could not but be increased. The Empress dowager, who had been more or less in disgrace, now placed herself at the head of the conservative party and in a coup d'etat deposed the Emperor, and secretly allied herself with the Boxers[36] in the hope of thus ridding the country of the troublesome foreigners.[37]

In the summer of 1900 she stripped off the mask. The Foreign Legations were besieged in Peking for the space of two months, and the Boxers were given free reign throughout the Empire to massacre foreigners, missionaries, and Christians. It is said that the Empress herself in a fit of passion had given orders to put all foreigners to death without delay.[38] The Viceroys of Wuchang and Nanking and some other officials refused to obey her command. Yuan Shih-k'ai, later President of the Chinese Republic, who was then governor of Shantung even went so far as to openly

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[36] Cordier, *Histoire generale de la Chine,* Vol. 4, pp. 227 et seq.

[37] In this she was cautious enough to maintain a semblance of opposition to the Boxers.
She even issued a decree in 1899 by which Catholic Bishops were allowed to seek interviews with viceroys and governors and were to rank equally with them, while the same privilege was granted to other missionaries in their dealings with prefects and district magistrates. The decree was revoked in 1908. Latourette, *op. cit.* pp. 499-501; Launay, *Kwangsi,* p. 392

[38] Latourette, *op. cit.,* p. 505

protect the foreigners as long as he could, and then aided them to make good their escape to the coast.[39]

Elsewhere the Christians were hunted down and massacred. The Protestant historian, Richter, says that they robbed and pillaged; ears and lips were cut off, eyes plucked out, and often the victims were wrapped in sack cloth saturated with oil and committed to the flames.[40] Every inducement was meanwhile given the Christians to apostatize. Some did so, but thousands persevered under torture, or endured death by starvation while wandering about as fugitives trying to escape both apostasy and death. The material loss to the missions in the way of churches, orphanages and residences destroyed was inestimable.

A list of the foreign clergy and sisters massacred during 1900 as published in Katholische Missionen[41] includes five bishops, 31 foreign priests, four Brothers, and ten Sisters. The same article places the estimate for the native Sisters and priests massacred at 'undoubtedly far more than a hundred'. No certain figures are available for the total number of Christians who perished at this time in all China, though Latourette estimates their number at more than 30,000.[42] We are informed that fully eight thousand perished in Mongolia alone, six thousand in south-east Chihli, and perhaps two thousand in Manchuria. In North Shansi the number of Christians dwindled from 14,000 to 4,000 but this loss may be due in great part to the flight of many. Fifteen hundred persons from North Shansi alone have been proposed for beatification as martyrs.[43] Of course not all those who died as victims of the Boxers can be ranked as martyrs, but an estimate made in 1901 would have us believe that fully two-thirds of them may be so considered. In 1926 the cause of beatification of 2,418 martyrs of the Boxer persecution was introduced in Rome. The Holy See has already declared twenty-nine of the group to be martyrs. Of the twenty-nine there were fourteen natives of China and fifteen Europeans, namely eight Franciscans (3 bishops, 4 priests and 1 brother) and seven Franciscan Missionaries of Mary.

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[39] Chardin, *Les Missions franciscaines en Chine,* p. 61

[40] *Das Werden der Christlichen Kirche in China,* pp. 217-218

[41] 1900-1901, pp. 224, et. seq.

[42] cf. Latourette, *op. cit.* p. 512, for various estimates.

[43] Lemmens, *Franziskaner missionen,* p. 153

It was principally in the north-eastern provinces that the persecution raged, but its effects were felt even in the remotest parts of the Empire including Tibet. The Rebellion, or perhaps we should say the Imperial Conspiracy, was finally checked in the latter part of 1900 when the combined European, Japanese and American troops invaded Peking to rescue the Legations and impose new terms of peace. Indemnities were demanded to the extent of four hundred and fifty million taels together with other conditions of peace. The American Government allowed China to benefit by our share in that the fund was to be used to educate Chinese youths in American schools.

Since The Boxer Trouble

The years following the Boxer disturbances of 1900 were undoubtedly the most fruitful in the entire history of the Chinese Church. With hundreds of thousands of catechumens still preparing for baptism, the number of baptised Catholics had mounted to nearly a million and a half (1,431,258) in 1912, showing an increase of practically a hundred percent since 1901.[44] The revolution of 1911 did not in itself directly affect the Catholic Missions. While here and there Christians suffered in the general upheaval and some missionaries lost their lives, very little anti-catholic sentiment was shown. Sun Yat-sen displayed a friendly attitude and christians were assured by Yuan Shih-k'ai that full religious liberty would be granted them by the Republic. The "Constitutional Compact" drawn up in 1914 under his supervision wrote that promise into law. However, the causes which brought about the political upheaval at that time have had a most powerful influence on mission work in recent years, and are responsible for the peculiar emphasis which is now placed on China as the central figure in the world's missions. The revolution would have come, very probably when it did come, even if a missionary had never set foot in China, but the missionary did help to determine the course of the revolution.

The period of the World War I brought hard times for the entire mission. Funds everywhere were on the decrease. The French missionary ranks alone lost some 280 priests before the

[44] Latourette, *op. cit.*, p. 537

close of 1916 through death and recall to the homeland,[45] and even after the war the German missionaries were threatened with repatriation. But during the nine years from 1918 to 1927 the loss was more than made up by the entry into China of nearly as many new societies as had labored there during all the earlier periods of mission history.[46] This does not mean, however, that the actual number of foreign priests was very much larger than it had been in 1914, but the potentialities in all these societies gave rise to greater hopes for the future.

The fact that China in her hour of need could find no other support than the Red hand of Russia has increased the thorny harvest of enmity against western nations and has given rise to persecution against Catholic missionaries and natives. Due to red agitation and banditry, seventy-one priests were killed since 1923 when the communist forces or bandits were in control of different sections,[47] and Chinese Catholics have suffered by the thousands.

Progress of the Church During the Last Forty Years

Following the Boxer trouble the Chinese government made greater efforts to protect missionaries, probably because of the trouble which anti-foreign demonstrations brought on the heads of officials and not because of any change of feeling toward the missionaries.[48] More and more missionaries, representing societies not previously engaged in the work of the Church in China took up their positions side by side with those who had long borne the burden during the trying period which had passed. This steady increase in missionary personnel continued until the outbreak of World War I. During the war many missionaries, especially the French, returned to Europe to fight for the mother country and the lack of seminarians in Europe created a serious loss in new arrivals in China, a condition which has not yet been fully corrected. Yet, because of the increased number of groups engaged in the conversion of China, and especially the arrival of Americans in the Far East, this loss has been offset.

The revival of mission activity throughout the Catholic World

[45] *Ibid.*, p. 705
[46] *Ibid.*, p. 524
[47] Considine, *Across A World*, p. 161
[48] Wolferstan, *The Catholic Church in China*, p. 240

after the peace of 1919 was due to many causes including the "Maximum Illud" of November 30, 1919,[49] the reorganization of the Society for the Propagation of the Faith in 1922;[50] the Vatican Mission Exposition in Rome during the Jubilee year of 1925 and the "Rerum Ecclesiae" of 1926.[51] New missionary organizations appeared throughout the world. Between 1914 and 1922 more than thirty such groups for the support of missions by prayer, alms and education were established and contributions to the Society for the Propagation of the Faith increased over 40%. Especially noteworthy is the increased interest on the part of the Church in the United States.[52] Several new missionary societies and many of the older congregations in the United States began to send missionaries into the field and for the most part this new interest was directed toward China.[53] The net result has been that today there are twice as many priests and Sisters in the missions of China than there were in 1900.

What is far more important is the increase in native priests and sisters. There are four times as many priests and double the number of native sisters since the turn of the century. Natives constituted but 34% (565) of the total number of priests in China in 1900. Today they form 40% (2026) of the whole. In 1940 there were 103 Chinese priests ordained.[54] The creation of a native clergy in China has been rapid due to instructions from the Holy See; the Papal Briefs of Nov. 30, 1919 and March 1, 1926 and most especially that addressed to the Bishops of China on June 15th, 1926. Most encouraging is the fact that the number of seminarians has continued to increase at a rate almost twice as rapid as the increase in Catholic population, and they number today 1,037 major seminarians and 5,356 minor seminarians.[55] Of the total number of nuns in China today which is estimated at 6,133, 72%, or 3,852 are natives, while there are 860 lay-brothers.[56]

As would be expected as a result of the favorable political con-

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[49] *Annals,* op. cit., Vol. 83, p. 160

[50] *Ibid.,* Vol. 85 pp. 161, 164

[51] *Les Missions Catholiques,* March 26, 1926, 145 et. seq.

[52] *Our Missions,* Vol. 1, p. 12; *Catholic Missions and Annals of the Propagation of the Faith,* Vol. 2, p. 70

[53] For details see Latourette, *op. cit.,* pp. 716 et seq.

[54] *Catholic Missions,* May, 1942

[55] *Commonweal,* March 26, 1943; Annuarie de Missions Catholiques en Chine, 1939

[56] Arens, *Handbuch de Katholischen Missionen,* pp. 211, 212

ditions and the increase in missionary personnel, the Catholic population of China has increased at a pace not previously known in China. Before 1900 it required more than 30 years for the Church to double its numbers. After 1900 the Catholic population was doubled in about eleven years and has since continued at an even pace with an average of about 80,000 adult converts a year. This has resulted in 1939 in a total Catholic population of 3,182,950. The method of instructing catechumens varied in minor details from one vicariate to another and at times even within a Vicariate, but in general the method was the same throughout the country and like to that of the previous century. This consisted of an established catechumenate at the central mission or in the village of the prospective converts, when their number warranted such.[57] The Church continued to make stringent requirements of its converts during this period. Quality has not been sacrificed for numbers.[58]

The Catholic missionaries in China have used practically no street or public preaching to non-Christians and distributed little literature. They have attempted to reach the group rather than the isolated individual. Educational endeavor for the most part centered about doctrine schools and seminaries altho in 1937 the church maintained 4,379 schools with an enrollment of 166,496 pupils. It can safely be said that little effort was being made to win the intelligentsia of China, this in marked contrast to Protestant efforts. The most important educational undertaking of the period was the opening of the Catholic University of Peking in 1927 under the Benedictines of Beatty, Pennsylvania, which work has since been entrusted to the Society of the Divine Word.[59]

The hierarchical organization of the Church in China has likewise undergone growth and change. It is not surprising that in the face of nationalist troubles and the international complications which led to the deportation of German missionaries[60] special efforts were made by the Holy See to provide suitable remedies. In 1919 the Vicar Apostolic of Canton, Msgr. de Guebriant was appointed Apostolic Visitor to all the missions of China. Three years later, 1922, the first Apostolic Delegate, Archbishop

[57] *Catholic Missions,* May, 1942
[58] *Agenzia Lumen,* September 26, 1941
[59] *Ibid.,*
[60] *Catholic Missions,* Vol. 13, pp. 70, 178-180; Annals, Vol. 82, p. 111

Constantini, reached China, and immediately began preparations for the national synod which had been contemplated even in the days of Pope Pius X (1912). This was held in 1924 at Shanghai, the same year which saw the appointment of the first two Chinese Prefects Apostolic. The appointment of an Apostolic Delegate to China did not bring any protest from France in 1922. The change was due in great part to the French Separation Act of 1905, which resulted in a severance of diplomatic relations between Paris and the Vatican, and neither France nor the Holy See were inclined to cooperate in China as closely as formerly. In January 1906 the French Minister at Peking notified the Chinese Government that henceforth only cases effecting French missionaries should be referred to the French Minister.[61] Thus even French missionaries were less vigorously supported than formerly. It is interesting to note that in China the independence of the Papacy has been warmly acclaimed, papal addresses have been respectfully received. Several times the Apostolic Delegate has been received by the President of the Republic and was treated with delicate courtesy at the obsequies of Sun Yat-sen to which he was formally invited.

In the last forty years there have been 225 appointments of Vicars, Prefects and Superiors of Independent Missions in China.[62] The first step toward a native hierarchy in 1924 was the creation of two Prefectures Apostolic entrusted to native prelates. On October 28th, 1926 six Chinese (2 Lazarists, 2 Franciscans, 1 Jesuit and 1 secular) were raised to the Episcopate in Rome, the first Chinese to receive that dignity since Bishop Lo in the 17th century. Since 1924 there have been 37 Chinese Ordinaries appointed by Rome, 25 Vicars, 11 Prefects (one a Bishop) and 1 Auxiliary Bishop. Ten of the group have died since their appointments. Twelve were members of religious orders and the rest seculars. Nine were consecrated by Pope Pius XI and one by Pope Pius XII. It is noteworthy also that since 1924 Chinese appointees to the hierarchy of China have outnumbered those of any other nationality,[63] and today they govern 16 Vicariates and 9 Prefectures.

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[61] Koo, *Status of Aliens* in China, p. 309
[62] Agenzia Lumen, September 19, 1941
[63] Ibid., September 26, 1941

The last century and most especially the last forty years of missionary endeavor in China have been most encouraging. It must be realized however that the gains which have been made are in reality only a beginning. In the seventeenth century the Jesuit missionaries realized that a large force of missionaries over a long period would be necessary before China would be converted. This fact is no less apparent today. In spite of the rapid growth the Church has had little effect on the country as a whole. Less than one percent of the population has been enrolled in the church and with very few exceptions the converts were from groups other than those which were leading the nation. The educational and philanthropic enterprises make but little impression upon the vast majority of the non-catholic community. The Church in China still depends on the foreigner for ideas, leadership and financial support.

The enormous population of China, which in the lowest estimate numbers over 400,000,000 constitutes about one-fifth of the total population of the world. If we accept the birthrate as being 20 (it is probably higher) there are over 8,000,000 births in China each year. The actual increase in population over a ten-year period has been sixty-two millions. As has been stated, the converts to Catholicity number about 80,000 a year. From these figures it is then evident that the Church is today simply holding her own in the battle with Paganism in China. Catholics number less than 1% of the population and we are converting annually 1% of the natural increase in population. It is evident also that regardless of over two million converts in this century, there are more pagans in China today than there were in 1900. We can not look for any rapid conversion of China in the near future unless some combination of circumstances, as yet unobserved, will bring about mass conversions to the Church. There are not as yet a sufficient number of Catholics to have any great effect on the country as a whole, altho it must be admitted that the influence of this group has been greater than would seem warranted by their small number.

Other vital facts must not be overlooked. With the increase in Catholic population there must be a relatively larger increase in the clergy if conversions are to go on apace. This is due to

the fact that the baptized Catholics will require priests to care for them. Such priests as will be assigned to fully organized parishes will have less time for actual contact and direct missionary work among the pagans of China. This fact has already created a problem, which is immediately evident if a comparison is made between the statistics of China and the United States. According to latest figures the average priest-to-Catholics ratio in the United States is 1 to 625, in China the average is 1 to 636. Yet China is a mission country. It is even more significant when we consider that the ratio of Chinese priests to Chinese Catholics is 1 to 1,571. It is evident that the most pressing need in China today is priests and more priests. While the increase in the ranks of the Chinese clergy has been gratifying during the last four decades, it does not and will not solve the problem. More foreign priests are needed if the advance of the church is to continue at the present rate. Due to the present world conflict the supply of priests is cut off and it is extremely doubtful if Europe will be able to supply many priests to China during the next decade. China looks more and more to the United States for aid in both men and material that the work of conversion may go on.

It is too early to know what effect the present conflict will have on the Church in China. Extra-Territoriality will have been abolished and China will demand a cancellation of unequal treaties. The victory for China will undoubtedly call forth a wave of nationalism. Bolshevism will make demands for concessions because of the aid which Russia gave to China during the years when the United States and Britain were indirectly aiding Japan in the struggle. Those who are close to the scene feel confident that the Church will not be hindered or suffer in any way but will in fact be aided by the turn of events.

It is now apparent that China will be a dominant factor in future world problems. After the example of Japan, she has been turning to western methods. From western schools and universities many of her young men have brought back a 'New Tide' or a 'New Civilization' based on an extreme individualism plus the desire for absolute intellectual liberty untrammelled by God or religious authority. Education without religion is the motto of many of them and already the revenues of age old pagodas have been converted into funds for the supporting of godless

schools. The great majority of the Chinese have not been exclusively Confucian, Buddhist, or Taoist. They have been influenced by all three systems and to all of them must be added animism. Since the coming of the Republic, China has been moving away from religion, partly due to the reaction against old forms and beliefs, again partly due to contact with the religious scepticism and indiifference of the Occident, which seeks salvation in this life rather than in the next and expects to achieve it through scientific rather than religious processes. Not a little of this has come from anti-religious Russia. The rise of Nationalism must also be noted as among the causes for the changed attitude toward religion. Much of it has a religious tinge. Philosophically and religiously young China is wandering and displays much of shallow, imperfectly thought-out materialism and pragmatism. Christianity, while not finding acceptance with the vast majority of the new scholar class, is at least engaging its attention and occasionally the leaders give cautious approval of some phase of Christianity.

China lacks a unifying philosophy such as Confucianism once furnished. The State religion and with it Confucianism have disintegrated and suffered more under the new order than has Buddhism, Taoism and Islam. Taoism has lost much in the struggle with Christianity. The Chinese have learned that while evil spirits exist there is no need to dread them and that Taoist practices to control them are of no avail. Buddhism remains strong and has displayed movements which have sought to purify and revive it; Buddhist societies have been organized and much literature printed and circulated; the ordination of monks continues and popular lectures are delivered to the people. The growing influence of the Catholic Church is important. In every important city the Catholic Church is found and since 1911 the Church has been represented in every prefecture in the country, except a few in the mountains and in the extreme Northwest. Yet it must be remembered that in the religous life of the great masses of Chinese Christianity in any form has made but slight impress. Yet in various movements in recent years to syncretize the religions of China, Christianity is usually included as ONE of THE religions of China and it is probably the most potent of the religious factors of China today.

Keen observers feel that the traditional pagan cults, though they are now invested with the halo of virulent nativism, cannot hold the hundreds of millions indefinitely, and will merge with materialism and practical atheism unless Christianity can assert itself as the saving religion for China also. These same observers feel that only the true religion that is founded on Jesus Christ and His earthly Vicar in the Papacy can meet the task without being dissolved and amalgamated in the melting pot of national, revolutionary and radical ideas. Protestantism, they say, has already experienced the bitterness of seeing its shifting doctrines drift incontrollably further into the modern Chinese syncretism. There is every indication that the Church in China will go on increasing in numbers and that during the last half of this century results will far overshadow those of the first four decades.

Table of Statistics

Year	*Catholic Population*	*Foreign Priests*	*Native Priests*	*Foreign Sisters*	*Native Sisters*	*Vicariates and Prefectures*	*Native Vicars and Prefects*
1800	202,000						
1836	220,000	40	80			16	
1865	320,000	213	167				
1885	558,980	453	273			35	
1900	811,140	1,117	565			41	
1918	1,963,639	1,551	834	986	1,928		
1929	2,486,841	1,975	1,369	1,327	2,641	96	12
1936	3,018,338	2,636	1,882	2,120	3,626		
1939	3,182,950	2,979	2,026	2,281	3,852	138	24

THE CHURCH IN MANCHURIA, MONGOLIA AND SINKIANG

In the borderlands of China, to the north and west, in those endless, thinly populated regions which separate China from the rest of the world and often referred to as Greater China, there has been for years a struggle between the two great powers of Russia and Japan, each attempting to create a dominating influence over the teeming millions of China. The roll which these countries will play in the post-war world is not small. The political history of these territories over the past one hundred years is interesting and at times difficult to understand. It is not to our purpose to discuss the political history except in so far as it effects the missionary efforts of the period.

These territories which skirt China on the north and west are Manchuria, which became the Empire of Manchukuo in 1934; Inner Mongolia, Outer Mongolia, Sinkiang and Tibet. These borderlands of China differ greatly in language, in population and eventual importance; they are alike in two respects only: the native religion is Lamaism and they all belong to the most difficult mission fields of the Catholic Church.

Manchuria

Manchuria is that section of Greater China which until 1931 consisted of the Three Eastern Provinces, Heilungkian, Kirin and Fengtien. This great expanse of territory, which is about one-tenth the size of the United States and its possessions, today constitutes the greater part of the Manchukuo Empire. Originally the territory was sparsely settled by roving bands of hunters who lived on the game they caught in the forests. They were divided into numerous small tribes which were eventually united under the dominant group of the northern-most section, the Manchus. Originally of Tartar blood these peoples had settled along the rivers and were considered by the Chinese to be barbarians. It is only in fairly recent times that cities and towns of any size made

their appearance. This was due in great part to the conquest of China by the Manchus in 1644. Large forces of Manchu troops were needed to man the garrisons of China and this drain on the man-power of Manchuria left large tracts of fertile land without cultivation. Because of the frequently recurring floods and famines of north China, the Chinese began to migrate into Manchuria, especially from Chili and Shantung. This flow of immigrants has never ceased. Today the population of Manchukuo is estimated at about 30,000,000, but of this number the Manchus are a small percentage, probably not more than 200,000. The most numerous group are the Chinese who make up at least 80% of the entire population.

The mission to Manchuria dates roughly from the conquest of China by the Manchus—1644. Previous to that time, and indeed for many years after, despite the Jesuit lay-brother Benito Goes' amazing journey from India over Tibet to China, and despite many later petitions addressed to the Russian Tsars for permission to journey across Siberia to China, no practical land route from Europe to China was discovered. The result was that all missionaries from Europe came by sea, landed in the south of China, and on their journeys north never penetrated beyond Peking.

Once the Manchu rulers came to the throne of China, many missionaries working in China conceived the idea of going to convert these new invaders in their own homeland. A Jesuit, Father Brancati, made inquiries as to the possibilities of a mission among the Manchus. Another, Father Ignatius von Sonnenberg, who was working in the Philippines volunteered for missionary work in Manchuria and Korea. In 1653, a Polish priest, John Nicholas Smoguletski, addressed a petition to the Emperor himself. All three availed themselves of the services of the famous Jesuit astronomer, Father Schall, to gain the ear of the Emperor. Father Schall replied to Father Brancati in 1651 that no fruit was to be expected from a mission to the adult Manchus; they were given over to robbery, lust and murder. The Mongols, he said, were more religiously inclined, more open in character and less proud and they were better prospects for a mission.

To the Polish Father, the Emperor returned an unfavorable

reply. It was not expedient, he said, to go to the uncultured tribes on the northern side of the Great Wall; all China however, stood open to his zeal. In other words, the first Manchu Emperor, and also his successor K'ang-hsi, gave consent to the conversion of the Chinese; but they were unwilling that the Manchus and Mongols be changed by Christianity into civilized tribes. They wished these wild men from the north to retain their warlike spirit for they regarded this as a necessary means to retain their control of China.[1]

Father Verbiest, S.J., hoped to establish a mission in Kirin in 1681.[2] In 1696 the first Vicariates of China were established by the Holy See, but Manchuria was not mentioned[3] and remained a part of the Diocese of Peking. In 1702 the Bishop of Peking was named Apostolic Delegate for Tartary and Korea.[4] Toward the end of his reign, K'ang-hsi entrusted the Fathers at his court with the gigantic task of making a survey and drawing maps of his whole domain. The work was begun in 1708 and was finished in about ten years, and the accuracy of the maps delivered awake our admiration today. This task brought with it the necessity of journeying to all parts of the empire, and thus opened up the possibility of founding missions in the northern regions. Everything had to be done secretly, for the Fathers were under the constant observation of the officials, whose instructions were to prevent any attempts at converting the Manchus or the Mongols. Nevertheless the Fathers did succeed in planting the Church in Manchuria. Amongst their retinue were some Chinese priests dressed as merchants or servants, and these zealous men contrived to sow the seeds of faith.[5]

In 1711 Father Charles de Rezende set out for Liaotung.[6] In 1719 one large and noble Manchu family entered the Church. The head of the family was a nephew of the Emperor, and he and his children despite persecution, remained true to the faith which they had adopted.[7] In 1725 the Jesuits at Peking sent a Chinese priest to visit the Christians who had migrated into Manchuria

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[1] D. Donnelly, S. J., in *The Rock,* Hongkong, January, 1937
[2] *Lumen,* Peking, June 28, 1940, No. 268
[3] *Les Soeurs de la Providence de Portieux en Manchourie,* Hongkong, 1925, p. 3
[4] *Guida delle Missioni Cattoliche,* Rome, 1934, p. 202
[5] Donnelly, *op. cit.*
[6] *Lumen, op. cit.*
[7] Donnelly, *op. cit.*

from Chili and Shantung Provinces.[8] In 1775 Father Bougeois wrote that a "new Mission" had been established in "Tartary" and he hoped that it could be extended to the Amur. In 1776 a Chinese priest visited "the beautiful Missions of Tartary" and within two months heard 1,200 confessions, baptized 50 adults and 150 children. He adds that the number of Christians is on the increase and then repeats the suggestion that the mission be extended to the Amur.[9]

Early in the nineteenth century Bishop de Gouvea made a visitation of the refugees from the persecutions of 1796 and 1805.[10] The modern mission in Manchuria dates from this point. The Christians living in the country were mostly immigrants belonging to the diocese of Peking, visited on rare occasions as has been indicated. The year 1838 marked the first great milestone in the development of the northern mission; Manchuria and Mongolia were separated from the diocese of Peking and erected into a distinct Vicariate and entrusted the new field to the Paris Foreign Mission Society.

Father Verrolles, who had been a missionary for eight years in Szechuan Province was appointed the first Superior and Vicar Apostolic. After being consecrated Bishop, he arrived in the new mission in 1840. The Christians in the territory numbered 2,319 and had been visited on rare occasions by the Portuguese and Chinese priests of Peking, as had been stated. Bishop Verrolles had the unique experience of having to undergo an examination at the hands of the faithful to prove his orthodoxy. This was because the Christians had been warned of the difference between the schismatic Russian Church and the Roman Catholic Church. The new Bishop at once made a tour of his territory and was convinced of the impossibility of administering to so large a field. He requested Rome to detach the Mongolian section of his field and for this purpose made a trip to Rome. The Holy See heard his request and erected the Vicariate of Mongolia.

After the treaties of 1842 extensive journeys were made throughout the Vicariate and some converts were made.[11] On his return from Europe, Bishop Verrolles learned of the death of one

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[8] *Guida, op. cit.*
[9] *Lumen, op. cit.*
[10] *Guida, op. cit.*, p. 202
[11] *Annals of the Propagation of the Faith,* New York. Vols. 20, 22, 28

of his missionaries, who had been set upon by the uncivilized Kilimis of the far north. He entered into the work of the apostolate, never for a moment being deterred by the ill will of the mandarins, the opposition of the pagans or the timidity of his Christians. The rigors of climate, the diversity of population added to the difficulties of the missionaries. Many tragic events marked the early decades. The Bishop himself was attacked by a group of pagans, two priests were arrested and deported to Canton, another was thrown into the sea by pirates, others imprisoned and beaten.[12] These trials did not in the least lessen the zeal of the Bishop and his priests. There were but a dozen missionaries in a territory twice the size of France and they determined to accomplish by force of will what seemed impossible, namely to care for the small Christian communities which existed and to develop new ones.

In 1870 the Bishop again returned to Europe, this time to attend the Vatican Council. He profited by this voyage in that he was able to secure for his mission the help of the Sisters of Providence of Portieux. The first group of six nuns arrived in Manchuria in 1875 and before two months had passed two of the six had been called to God. Back again in his mission and worn out with 48 years of work in the mission fields of China, Bishop Verrolles died in April 1878. In the Manchurian field where he had worked for 40 years the results were evident. In the place of the 2,300 Christians whom he had found on his arrival, there were now over 10,000 administered to by 19 French missionaries and 3 native priests and there were 36 chapels and churches and 48 schools.[13] These years had not been without trials. Manchuria suffered from the same general disorders which marked China after the war of 1860, but the Christians seem to have suffered less than the non-Christians and the number of baptized increased.[14] By 1860 the entire territory had been crossed and recrossed by the missionaries, who attempted to establish a mission in the far north on the border of Siberia, but were prevented from doing so by the Russians.[15]

During the last half of the 19th century Manchuria began to

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[12] *Les Soeurs*, op. cit., p. 5
[13] *Annales de la Societe de Missions Etrangers*, Paris, Juillet-Aout 1936, p. 147
[14] *Annals*, op. cit., vol. 22, p. 316; Vol. 26, p. 23
[15] *Annals*, op. cit., Vol. 23, p. 339

attract the attention of the foreign powers. Between 1895 and 1898 Russia was given a 25 year lease to a part of the Liaotung peninsula, with an agreement for the construction of the Trans-Siberian Railway across northern Manchuria to Vladivostok and a branch line, the Chinese Eastern Railway to run south from the Trans-Siberian Railway to the port City of Dairen on the southern peninsula. Manchuria was beginning to open its doors. The number of Christians had continued to increase with the passing years and the quality of the converts may be noted in the remark of one non-Catholic visitor to the country, "the really sincere and devout character of the converts . . . like a different race from the cold, hard Chinamen about them."[16] There were in 1898, 27,000 Christians scattered over the entire territory and it was deemed necessary to divide the mission for the better administration of the church and the better care of the faithful. This division was effected in 1898 when the Holy See divided the territory into the North Manchurian Mission with its center at Kirin and the South Manchurian Mission with its center at Mukden. The wisdom of this move was evident in the results which followed, more than 4,000 new Christians being enrolled in the southern mission during the following year.[17]

Inspired by the numerous converts, the year 1900 opened with high hopes for the Church in Manchuria, but before the half-year mark had been passed the Boxer Rebellion had broken out. While the causes of the revolt were present in all the provinces, it was in the north, including Manchuria, that the disturbances centered and there, for a time, the Peking authorities were able to enforce their will to exterminate the foreigner. Although the uprising was late in starting in Manchuria, the Church suffered greatly. A native band, "The Fasters", joined with the Boxers. Churches, chapels, residences, seminaries, schools and orphanages were burned. By order of the authorities in Mukden, Bishop Guillon, one foreign priest and one Chinese priest, two sisters and hundreds of Christians were burned to death in their church. Most of the priests were able to escape into Shanghai, Japan or Siberia,[18] but in all 1 Bishop, 6 European

[16] Younghusband, F. E., *The Heart of a Continent,* London 1904, p. 41
[17] *Annales, op. cit.,* p. 149
[18] *Idem,* p. 149

priests, 3 native priests, 2 foreign sisters, 3 native virgins and between 1,400 and 1,500 Christians were massacred in Manchuria.[19] Newchang was the only mission which remained ntact, this due to the presence of a French warship in the harbor. All else was destroyed and the Christians were scattered. It looked for a time as though the church in Manchuria was finished for a time at least, but as often happens in the designs of Providence, it was merely the beginning of a greater growth, no doubt on the old principle of progress through suffering.

The tempest having passed, the priests who had escaped with their lives returned to try and rebuild on the ruins. New missionaries were sent out from Paris to replace those who had laid down their lives. Temporary chapels and residences were built and the missionaries were able to find 23,500 of the Christians. The period of quiet did not last long. In 1904 the Russo-Japanese War broke out and it was in Manchuria, especially the southern section, which became the theatre of war. During the struggle travel was interrupted throughout Manchuria and the bandits plundered everywhere. One young missionary was killed.[20] The Japanese treated the French much as they did the Russians because of the existing Franco-Russian treaty. On the other hand the Russians are said to have suspected the Chinese priests of being spies.[21] Yet on the whole the Christians seem to have suffered not as much as the non-Christians in the war zone,[22] for which reason the number of converts increased immediately following the war.[23] In North Manchuria there were more converts for the year 1903-1904 than for any previous twelve months.[24] The war was not entirely a curse.

Following the peace of 1905 the work continued with success. There was the constant difficulty with bandits. Father Soffroy was killed by one of these bands in 1909 while on his way to care for a sick fellow missionary.[25] These roving bands of brigands became more numerous during the revolution of 1911 and frequently the Christian villages were the victims. In 1911 the

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[19] *Annals, op. cit.*, Vol. 63, pp. 83, 393
[20] *Idem*, Vol. 63, pp. 3, 4
[21] *Chine, Celyon, Madagascar*, September, 1908, p. 249
[22] *Missions en Chine et au Congo*, 1906, p. 249
[23] *Missions Etrangeres—Compte rendu*, 1907, pp. 83 seq.
[24] Bishop Lolouyer in *Annals, po. cit.*, 1905, p. 68
[25] *Annals*, Vol. 73, p. 17

pneumonic plague broke out in Manchuria. Father Bourles opened a hospital to care for the stricken and in this work of mercy he and two confreres lost their lives.[26] In 1912 the native sisterhood, the Congregation of the Holy Heart of Mary, was founded at Mukden.

The World War of 1914 had its effect on the personnel of the Manchurian missions. From the Vicariate of South Manchuria 6 of the 21 French priests were recalled to Europe for service.[27] Yet the Church continued to grow. In 1920 the Vicariate of Southern Manchuria listed 30,000 Christians and that of Northern Manchuria 27,000. It was impossible for the 47 French and 35 native priests to care for the 60,000 Christians and at the same time to evangelize the 20,000,000 pagans who were dispersed over the territory and whose number was increasing at about 1,000,000 a year. The Paris Mission Society was no longer able to staff these missions with the necessary number of missionaries,[28] and a division of the territory was requested. New missionary societies were brought into the field. In addition to the two old missions of Kirin and Mukden which are still under the Paris Missionaries, the following are in Manchuria: Fushun, which is under the care of the Maryknoll Fathers; Szepingkai and Lintung, both of which are under the Fathers of the Missions-Etrangeres de Quebec; Tsitsikar which is under the Swiss Missionaries of Bethlehem; Yenki under the Benedictines of Sainte-Odile; and Kiamusze, which is under the Capuchin Fathers of the Austrian Tyrol.[29]

During the past ten years the political situation of Manchuria has been entirely changed. The events of 1931 in Manchuria are rightly considered by many as the start of World War II. In September of 1931 the Japanese occupied Mukden and during the two following years gained control of the three original Provinces of Manchuria and the Province of Jehol in Inner Mongolia. In 1933 this territory was detached from China and proclaimed itself a Republic and chose as its President the last Emperor of China, Henry Pu-yi, who was dethroned in the rebellion of 1911. In March of the following year the young republic became the Empire of Manchukuo with Pu-yi as Emperor under the name of

[26] *Catholic Missions,* Vol. 5, p. 96
[27] Krose, H. A., *Kirchliches Handbuch,* 1916-1917, p. 126
[28] *Annales,* op. cit., p. 151
[29] *Annuaire des Missions Catholique du Manchoukuo,* 1939

Kangte. The City of Changchun became the seat of government under the name of Hsinking (New Capital). The new Empire annexed the Provinces of Jehol, Chinchow and Hingan, which includes the missions of Jehol and Chihfeng of Mongolia. Jehol is in charge of the Scheut Fathers of Belgium, Chihfeng in charge of the native clergy. The addition of these two ecclesiastical missions brings the number of missions in Manchukuo to ten.

Under the new regime the missions continued to make progress. At times the bandits have been a danger as they were in the past. The latest victim being Father Gerard Donovan of the Maryknoll Fathers who was captured by bandits on October 5th, 1937 and whose body was found in January 1938.[30] As will readily be understood the creation of the new Empire brought notable changes in the situation of the Catholic Church in that territory. The missioners found themselves in the presence of new authorities and a new code of laws. Thus far no official statute has been drawn up between Manchukuo and the Church, but freedom of religion has been proclaimed at different times by discourses delivered on official occasions.

On March 20th, 1934 Bishop Gaspais, the Vicar Apostolic of Kirin was appointed by the Congregation of Propaganda to deal "personally" with the Manchukuo authorities on subjects of religious matters, on behalf of the heads of the Catholic Missions. From this fact, it would seem that the Missions of Manchukuo are no longer a part of the ecclesiastical Provinces of China. The "Bulletin des Missions Etrangeres" writes as follows: "It must be admitted that the authorities of the capital have graciously received the first advances of His Excellency who has been successively received in audience by the Minister of Foreign Affairs, the Prime Minister and His Majesty, the Emperor . . . Msgr. Gaspais is the first person to be received by the Emperor since his accession to the throne . . . "[31]

Following the declarations of war against Japan by the United States and Great Britain the American and Canadian missionaries of Fushun, Szepingkai and Lintung were interned by Japanese authorities. The Christians of these missions are being cared for by the other mission groups in Manchukuo until a brighter day

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[30] Considine, J. J., *When the Sorghum Was High,* Longmans Green Co. N. Y., 1940

[31] *Bethlehem,* Phila., Pa., October, 1937, p. 293 seq.

will come. The latest statistics for Manchukuo, including the Mission of Jehol and Chihfeng are as follows:[32]

Foreign priests	293	Native priests	107
" Brothers	40	" Brothers	55
" Sisters	232	" Sisters	170
Major Seminarians	56	Minor Seminarians	344
Christians	193,156	Catechumens	29,201
Primary schools	136	Pupils (primary)	14,891
Higher schools	8	Pupils (higher)	1,256
Orphanages	57	Orphans	1,687

[32] *Annuaxire du Manchuokuo, op. cit.,* pp. 217 seq.

MONGOLIA

Mongolia is the name given to the vast tableland in Central Asia, the traditional home-country of the Mongol peoples and formerly a definite "dependency" of the Chinese Empire, but now divided into two very distinct cultural and political entities, Inner Mongolia which was absorbed into China, and Outer Mongolia, a Republic in close relation with the Russian Soviet Federation. Inner Mongolia, on the Inner or Chinese side of the Gobi Desert, has witnessed the progressive devolopment of Chinese influence and the replacement of Nomadism by agriculture and pastoral farming. In the seventeenth century there were few Chinese outside the Great Wall. The Manchu Emperors, inspired by fear of Japanese pressure from the east and Russian pressure from the north adopted the Chinese policy of colonization and direct control of the Mongol organizations through Chinese officials. The establishment of the Chinese Republic was followed by a complete political reorganization of Inner Mongolia, bringing it into integral relationship with China proper, and the Provinces of Jehol, Chahar and Suiyuan became known as the three North-Western Provinces and since 1929 has been administered as a part of China. The great majority of the inhabitants of Inner Mongolia are Chinese. There has been little intermixture, for where the Chinese farmer arrives with his spade the Mongol withdraws with his herd.

Outer Mongolia declared itself independent after the fall of the Manchu regime in China in 1911. Since then the country has passed through a series of revolutions. Its present status as far as can be defined was determined by events of 1924. In that year the Khutukhtu or "Living Buddha", the theocratic ruler of the country died and this was almost immediately followed by a revolution which was fostered by agents of the Soviet Russian power, then actively pursuing the policy of recovering control of the central and eastern Asiatic lands formerly within the sphere of influence of the Russian Tsars. The Mongol People's Republic was formed and a constitution proclaimed by the First Great People's Assembly. This follows the Soviet model and the Revolution of 1924 is regarded as making the absorption of Outer Mongolia into the Russian Federation of Soviet Republics. Tech-

nically China has not abandoned her suzerainty, which fact has even been admitted by Russia and hence all that can safely be said is that Outer Mongolia has broken away from China and that her economic relations and affinities are now with the Soviet Federation.

The population of Inner Mongolia is about eight and a half millions and for the most part made up of Chinese. That of Outer Mongolia is only about 540,000 and is for the most part Mongolian, with less than ten thousand Russians and five thousand Chinese. Among the Mongolians there is prevalent two types of religion, Islam and Buddhism of the Lama type. Formerly the Mongols were considered to be the classical example of pure nomads. But as part of the general change in their mode of life because of Manchu policy, they have in part settled down although seasonal movement between winter and summer pastures by individual families is still common.

The first contact of the Church with the Mongols was the result of the invasions of Europe in 1222 under Genghis Khan and that of 1237 under Batu. A number of mission groups were sent to the invaders by the Popes and by Louis IX of France. Only one of these reached Mongolia, that of 1253 under William de Rubruk, a Franciscan, which eventually arrived at the Mongol Capital, Karakorum, and interviewed the Great Khan Mangu. Mangu showed interest in the mission but would not allow William to engage in missionary work or remain in the country. There were in Karakorum at that time a great many Nestorian Christians, captives from Central and South-western Europe. William de Rubruck held a number of disputations with their leaders, but to no avail. There are indications that a number of high ranking Mongols were baptized in the Nestorian Church. Subsequent to the death of Mangu (1257) the Mongol Empire split into two parts. The Eastern Empire (China) under Kublai Khan requested the Pope to send missionaries to them and in 1289 Pope Nicholas heeded this request and sent the Franciscan John of Monte Corvino to the Emperor. Neither John nor those who followed him had any contact with Mongolia proper, which was not included in the Eastern Empire of Kublai. Gradually the Mongols lost all contact with Nestorian Christianity.[1]

[1] Schmidlin-Braun, *Catholic Mission History*, pp. 231 seq.

The modern period of missionary work is really the only period in which the Mongolian field has any part. Even today the Church has not made any great impress on the Mongolian people themselves and the Christianity of the territory is confined almost entirely to the Chinese population of Inner Mongolia. The first Christians in the territory were Chinese, who in the last quarter of the eighteenth century started to migrate from Shansi and Chili Provinces and to settle in Mongolia north of the Great Wall. In 1796 these Christians were visited by Father Raux, the Superior of the Vincentians in Peking.[2] Two years later the same superior sent two Chinese priests from Peking to care for the Catholics whom he had visited.[3] During the next decade a fairly strong community had gathered in Mongolia and conversions were reported among the pagan Chinese emigrants.[4] By 1828 a Father Su and a number of seminarians journeyed from Peking to Siwantze which had become the center for persecuted Christians fleeing from China.[5]

The Holy See separated Mongolia and Manchuria from the Vicariate of Peking in 1838. The combined territory proved to be too large for one vicariate and in 1840 Mongolia was created a separate Vicariate and Joseph Martial Mouly of the Vincentians was named as the first Vicar Apostolic of the new field. The new mission remained in the care of the Vincentians until 1866. The period was not one of calm. In 1853 when the Catholics of Mongolia were being threatened the Vicar, Msgr. Mouly gave himself up to the authorities to obtain protection for his flock and was deported to Shanghai.[7]

In 1862 there was founded at Scheutveld, on the outskirts of Brussels in Belgium, the Congregation of the Immaculate Heart of Mary. The founder, Father Theophile Verbist de Anversa, was a young priest who had wished to become a missionary. The opening of China by the treaties of 1858-1860 further stimulated his desire and with some companions he undertook the formation of the new congregation. Mongolia was the first mission field and

[2] *Guida delle Missioni Cattoliche,* Rome, 1934, p. 208
[3] Piolet, J. B., *Les Missions catholique francaises au XIX siecle,* Vol. 3, p. 69
[4] *Annales de la propagation de la foi.* Vol. 41, p. 149
[5] *Guida, Op. Cit.,* p. 208; Schmidlin-Braun, *Op. Cit.,* p. 610
[6] *Guida, Op. Cit.,* p. 205; Moidrey, J., La hierarchie catholique en Chine, etc., p. 117
[7] *Annales,* Op. Cit., Vol. 41, p. 244

became the mission *par excellence* of the Scheut Fathers. In 1865 Father Verbist led the first group of four priests to the new mission field. By 1868 Verbist and one other of the four were dead, but the survivors persevered.[8]

It very soon became evident that it was virtually impossible to convert the native Mongolians due to their many and strong superstitions and in 1873 evangelization was started on a large scale among the poor Chinese immigrants.[9] By 1883 Christian communities were scattered all over Inner Mongolia and it was deemed advisable to divide the large mission into three sections, all three of which were entrusted to the Scheut Fathers.[10] In the persecution of 1891 the Eastern Mongolian Vicariate (Jehol) suffered greatly and Father Lin and sixty neophytes were massacred.[11] The Boxer Rebellion of 1900 resulted in trials for all three missions. In the South-western Vicariate Bishop Hamer and over 100 of his faithful were put to death and the women of the mission taken captive and sold;[12] in Central Mongolia Father Jaspers was executed in 1900 and in the following year Fathers Verhaeghe and Bonaerts were killed while attempting to liberate women and children, who had been sold into captivity among the Mussulmans,[13] and in the Vicariate of Eastern Mongolia Father Seghers was buried alive by the Boxers.

Following this trouble the Scheut Fathers were more than ever convinced of the advantages of gathering their Christians into colonies, which has been done throughout Mongolia. During the Russo-Japanese War the missions suffered from the repeated raids of bandits who were free to roam the country-side because of the upset conditions.[15] World War One also affected the mission and many schools had to be closed because of lack of funds,[16] and new work had to be deferred because the needed recruits had been called to the colors.[17]

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[8] Latourette, K. S., *A History of Christian Missions in China*, p. 314
[9] *Guida, Op. Cit.*, p. 209
[10] *idem*, p. 592
[11] *idem*, p. 198
[12] *idem*, p. 209
[13] *idem*, p. 204
[14] *idem*, p. 198
[15] *Mission en Chine et au Congo*, 1906, pp. 153-157
[16] Krose, *Kirchliches*, p. 127
[17] *Annals of the Propagation of the Faith*, Vol. 83, p. 37

The most serious obstacle to the work of the Scheut Fathers in Mongolia was the battle against typhus, that dreadful malady which from time immemorial had held sway and at times decimated whole districts. Being a disease to which impoverished countries are susceptible, this great scourge made its ravages felt in places like Mongolia. From the earliest years in the mission the Scheut Fathers were victims. Until 1930 over 150 members of the Society had fallen victims to the disease, an average of five or six a year. These constant losses of manpower—and it was usually the younger ones who were stricken—were a nightmare to the Superiors. When Father Rutten gave up the office of Superior General of the Congregation in 1930, he set himself to wage a campaign against typhus. He went first to Poland to Professor R. Wiegl, who had found a vaccine against typhus. Later he contacted Doctor Gajdos, a Hungarian who was willing to devote his knowledge and to work himself for the missions.

Bearing with him enough vaccine to innoculate all the missionaries in Mongolia, Father Rutten set out for China. No time was lost in innoculating the men in the field and the desired result was forthcoming. There was one great difficulty to be overcome. The Weigl vaccine was expensive to produce and it would be impossible with the funds available to look forward to any large scale immunization of whole populations through the use of this expedient. Arrangements were made for Dr. Gajdos to use the biological laboratory at the Catholic University of Peking and special laboratories of microbiology and pathology were installed to afford him the necessary facilities. Thus far the work has produced great results. The vaccine is being supplied in larger and larger amounts and at a fraction of the original cost. It is hoped that the scourge is over as far as the missionaries are concerned and before long it will be possible that this work will enable the authorities to wipe out large local hot-beds of the epidemic in Mongolia.

Between 1924 and 1932 the Holy See divided and redivided the missions of Inner Mongolia and at the present time there are six ecclesiastical divisions, two of them in the care of native (Chinese) clergy and four under the direction of the Scheut Fathers. In 1923 the Vicariate of Eastern Mongolia received its

[18] *Fu Jen News Letter,* Catholic Univ. of Peking, August 1931

first European Sisters, members of the Congregation of the Daughters of Mary and Joseph, whose Motherhouse is in Holland. The Superior of the first group died of typhus shortly after reaching the mission.[19] In the same year the Soeurs Chanoinesses de S. Augustin, a Belgian body, reached Western Mongolia.[20]

The results of missionary work in Inner Mongolia are most satisfying. In the region of the present Vicariate of Tsining there were no Chinese until the middle of the last century when colonization was started from Shansi Province. In 1880 there was not a single mission station in that territory and the Vicar of Siwantze, Bishop Bax, founded colonies of neophites and poor catechumens. By 1929 there ware sixteen villages resulting from this colonization and about 30,000 Christians.[21] In the Vicariate of Jehol at the time of its erection in 1883 there were but 5,395 Christians and in 1932 there were over 20,000 Christians in the Jehol territory and another 20,000 in the Vicariate of Chifeng which had been a part of Jehol in 1883.[22] Between 1905 and 1912 the number of Christians in the Vicariate of South-western Mongolia had more than doubled and in other districts the increase had been between 50% and 60% in the same period.[23] In the Vicariate of Tsining, which is staffed by the native clergy, the average converts per priest was 26 when the general average for all China in the same year was 18.5.[24]

In 1922 Outer Mongolia was separated from the Inner Mongolian missions and established as the Mission of Urga. There is no mission history to recount for this territory because Soviet influence has prevented the missionaries from entering the field.

The numerical strength of Inner Mongolia in 1937 was 175,782 Christians under the direction of 188 foreign priests and 118 native (Chinese) priests.[25]

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[19] Planchet, *Les Missions de Chine et du Japon*, 1925, p. 329
[20] Latourette, *Op. Cit.*, p. 723
[21] *Guida, Op. Cit.*, p. 211
[22] *idem*, p 198
[23] *Missions en Chine, au Congo et aux Philippines*, 1909, pp. 25-28; 1911, p. 56; 1913, p. 72
[24] *Guida, Op. Cit.*, p. 84
[25] *The Rock, Hongkong*, January, 1937, p. 33

SINKIANG

Sinkiang (New Dominion) is also known as Eastern Turkestan and Chinese Turkestan. It includes that vast expanse of territory—550,340 square miles, or twice the size of France—which lies in the very center of Asia, to the west of China proper and between Siberia and Outer Mongolia on the north and Tibet on the south. It is for the most part desert varying in altitude from 3000 to 4000 feet above the level of the sea and surrounded by mountains. It was a part of the Mongol Empire of the 13th century and is today inhabited by Turkish and Mongol stock. The prevalent language is Turki. The Mongol element is Buddhist in religion. The small Chinese population, amongst whom are numbered the few Catholics in the Dominion, is found in the vicinity of Urumtsi, the political Capital of the Dominion. The history of Chinese Turkestan from Mongol times to the present is one of a series of wars, revolutions and counter-revolutions. The Chinese entered the territory in 1758, but held control over the country for only short periods between revolutions until in 1877 it again became Chinese territory. The following year the Dominion of Sinkiang was established.[1]

The Christian faith was propagated in Sinkiang at the end of the sixth century by Nestorian heretics, who established a bishopric in Kaschgar.[2] The first Catholic attempt at conversions was in 1338 when a group of Franciscans settled in Armalech,[3] very probably sent out by Pope John XXII.[4] There is no record of converts made and the missionaries were executed in Armalech, the present city of Kulja, in the following year.[5] At a later date there seems to have been religious toleration in this territory, but that disappeared again in 1680 when the Mohammedan priests came into that section.[6]

It is certain that at the beginning of the nineteenth century there was a community of about 300 Catholics in Korree

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[1] *Catholic Encyclopedia,* Vol. XV, p. 96; *Encyclopedia Britannica,* Ed. 14, Vol. 20, p. 714
[2] *Guida delle Missioni Cattoliche,* Rome, 1934, p. 208
[3] Schmidlin-Braun, *Catholic Mission History,* p. 237
[4] *Catholic Encyclopedia,* Vol. IV, p. 552
[5] Holzapfel, *Handbuch der Geschichte des Franziskanerordens,* p. 258
[6] *Enyclopedia Britannica,* 14th Ed., Vol. 22, p. 621

(Laucheng). They were Chinese immigrants from Kansu Province and a Chinese priest visited the group about every three years to care for their spiritual needs. In 1860 another Chinese priest, Father Chang was assigned to them and he followed them into exile to Kulja after the conquest of Korree by the Mussulmans in 1864. The invaders did not treat the Catholic community with respect and only a quarter of them were found at the time of the Russian occupation in 1870. In 1886 a European priest took up his residence in Kulja which had been attached to the Mission of Kansu.[7]

In 1888 the Mission of Ili or Kulja, which included all of Chinese Turkestan, was formed by the Holy See and separated from the Vicariate of Kansu. The territory was assigned to the care of the Belgian Scheut Fathers with Father Jean-Baptiste Steenman as the Superior. There were in the territory a few small communities of Christians made up entirely of Chinese immigrants.[8] The Scheut Fathers were able to make little progress among the natives, but continued to care for the Chinese and made a number of converts among that group. In 1907 one of the Fathers journeyed to Urumtsi for the purpose of beginning work there.[9]

The Ili Mission was suppressed by the Holy See in 1922 and the territory again became a part of the Vicariate of Western Kansu, which in 1924 was named the Vicariate of Lanchowfu. In 1923 the Scheut Fathers turned over the Vicariate to the priests of the Society of the Divine Word,[10] who have been in charge until the present. The Holy See again divided the territory in 1930 by creating the Independent Mission of Sunkiang. This Mission was raised to the status of a Prefecture in May of 1938. Monsignor Ferdinand Loy, S.V.D. was named the first Superior and the first Prefect of the new territory.

There is little to report of the current history of the mission. Pope Pius XI planned missionary advances in Sinkiang, but these have never been realized. The propagandists of Moscow have used the ancient caravan routes to carry their ideas. They have

[7] *Guida, Op. Cit.*, p. 208

[8] *Missiones Catholicae*, 1922, p. 192; *Catholic Encyclopedia* Vol. XV, p. 96

[9] *Missions en Chine et au Congo*, 1907, pp. 265-268

[10] *Les Missions Catholiques*, 1923, p. 104

dominated Sinkiang and the last Divine Word missionaries in Sinkiang have been driven out or killed.[11] The 1933 report of the mission listed 12 missionaries and 657 Christians in the entire territory.

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[11] Considine, J. J., *Across A World*, p. 83

THE CHURCH IN TIBET

Fourteenth Century Contacts

The first missionary whose name has come down to us as having visited Tibet is the Franciscan Blessed Odoric de Pordenone, a contemporary of John of Montecorvino. Huc tells us that he passed through the capital of Tibet about 1328 while enroute to Europe; and that he found missionaries making numerous converts in Lhassa at that time.[1] The upheaval in central Asia during the fourteenth and fifteenth centuries completely wiped out all trace of Christianity in Tibet, unless we believe with Huc[2] and others that the present organization of Buddhism was borrowed from the Catholic missionaries.

Jesuit Endeavors

No further efforts were made to reach Tibet for missionary purposes until about 1600 when the Jesuit Goes made his tour of exploration in quest of a good route overland to Pekin. Some twenty years later (after 1624) the Jesuits established themselves in Tibet itself and during a quarter of a century about a dozen missionaries managed to baptize a handful of converts. The lamas were aroused when a certain king, 'Tsan-pa-han', who is said to have been a Christian, was killed in an uprising,[3] and the Jesuits were compelled to leave the country in 1652. Four other members of the same Society visited Tibet in 1661 and again during the first quarter of the eighteenth century, but by that time the mission had been handed over to the Capuchins.[4]

Capuchin Missions in Tibet 1707 to c. 1747

For four decades the heroic Capuchins braved the frozen altitudes of the Himalayas and won the friendship of the royal court. Friendly letters were exchanged between the Pope and the king

[1] Huc, *Christianity in China, Tartary and Thibet,* Vol. 1, p. 316; B. Laufer in Toung Pao, XV, 405-418 shows that Bl. Ordoric did not visit Tibet, but heard of it from others.
[2] *Ibid.,* Vol. 2, pp. 17 et seq.
[3] Launay, *Thibet,* Vol. 1, p. 30; Huc, *op. cit.,* Vol. 2, p. 234
[4] Jann, *Die Katholischen Missionen in Indien. China und Japan,* pp. 385 et seq.

as well as between the Pope and the Dalailama. But even as late as 1741 the capital city of Lhassa had but some fifty converts,[5] ten of whom were to confess the faith heroically during the persecution which the Lamas had stirred up against them because of their refusal to say superstitious prayers for the king. Four years later the last Capuchin missionaries were forced out of Lhassa and the city did not see another priest for a hundred and one years.

Huc and Gabet[6]

These two Vincentians had been working in Mongolia in the early forties of the last century. Impressed with the influence exerted upon the people around them by Lhassa, 'The Mecca of Buddhists', they determined to preach the Gospel in the very heart of Buddhist world with a view to strengthening the appeal of Catholicism. In 1846 they entered the Tibetan capital and were so well received by the king and the people that the Chinese Imperial Commissioner, who had been viceroy of Canton during the Opium War with England, became alarmed and did his utmost to have them banished. The fear of compromising the Catholic interests throughout the Chinese empire made them yield after a stay of only six weeks in Lhassa.[7]

Paris Missionaries

At the instance of the Bishop of Agra, under whose jurisdiction Tibet was still placed, Rome asked the Paris missionaries to take over the mission, and in 1846 erected Tibet as an independent Vicariate Apostolic. No Vicar was appointed, however, until eleven years later. For nine years successive attempts were made to enter Tibet by way of India, but though one missionary did cross the border, the attempts all failed, and even involved the massacre of two priests.

Even before the attempts to reach Tibet by way of India, another missionary, Father Renou, had crossed the border by way of China, but was arrested in 1847 by the Chinese officials and sent back to Canton. Returning to Tibet some years later in a disguise of a merchant, he betook himself for a whole year to a

[5] Launay, *op. cit.*, Vol. 1, p. 44
[6] *Ibid.*, Vol. 1, pp. 53-61
[7] Becker, *Un demi-siecle d'apostolat en China*, p. 108

Lama monastery where the 'Living Buddha'[8] was so anxious to obtain Renou's spy-glass that he consented to teach the missionary-merchant his language.[9] Finding it advisable to leave his first refuge on account of the increasing rumors concerning him, he went to another monastery in the extreme southeastern corner of Tibet, where the chief Lama accorded him so much land that he could plan a village for his Christians.[10] He now exchanged his disguise as a merchant for that of a farmer and for several years succeeded in maintaining his incognito, though rumor had made him out a great Chinese mandarin, and even a fugitive emperor.

The missionary character of the work could not remain secret indefinitely, and the fact that practically the whole population was made up of tenants of the monasteries[11] gave the Lamas a ready tool against the neophytes. Amid the varying fortunes of the persecution which followed, and which involved appeals to the treaties between China and France, the Vicar Apostolic[12] and his missionaries determined to establish themselves by a bold stroke in Lhassa itself, but the attempt failed, because the natives were forbidden by the Lamas to sell food or supplies to the caravan.[13] With the protection of France, however, they were able to settle in Bonga for four years when all the missionaries were subjected to arrest and the handful of Christians were threatened with death. Finally all of them were allowed to cross over into China (1865) and since then it seems there has been neither Christian or missionary within the border of Tibet proper. The work was continued among the Tibetans along the border under Chinese jurisdiction, though here to the missionary establishments were repeatedly destroyed through Lama influence with the connivance of the Chinese authorities.[14] No calumny was too ridiculous to be used against the missionaries and the Christians were blamed for earthquakes, storms, famine and rat-plagues.

Almost from the beginning Rome had decided that the Vi-

[8] It is believed that Buddha becomes incarnate in different persons, and these persons are accorded the same honors as Buddha himself.
[9] Launay, *op. cit.* Vol. 1, pp. 207 et seq.
[10] *Ibid.*, Vol. 1, pp. 243 et seq.
[11] *Ibid.*, Vol. 1, p. 15
[12] Bishop Thomine-Desmazures who was chosen in 1857 as the First Vicar Apostolic of Tibet.
[13] Launay, *op. cit.*, Vol. 1, pp. 344 et seq.
[14] The Chinese officials pleaded inability to enforce religious liberty as stipulated by the treaties, but their agents repeatedly arrested christian missionaries in Tibet.

cariate of Tibet should embrace a portion of China and even of India in order that the missionaries might have at least some safe places for their common establishments. Due to the continued failures of all missionary endeavor, the Vicariate as such no longer exists, and most of the country has been incorporated in the Vicariate of Tatsienlu on the border of Szechwan.[15] The total Catholic population is given as less than 5,000 of whom less than 1,000 are Tibetans. A portion of northern Tibet is under the jurisdiction of the Divine Word missionaries in West Kansu, but no figures are available for their Tibetan converts, if indeed they have any.[16] There is a school for Tibetans in the Prefecture of Sikkim.[17]

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[15] Launay writing in *Thibet,* says that the district about Ta-tsien-lu is Tibetan territory and had been a part of Tibet previous to the conquest, but he adds that its ruler was subject to the viceroy of Szechwan.

[16] Schmidlin, *Gegenwartige Heidenapostolat in Fernen Osten,* Vol. 1, p. 177

[17] *Catholic Directory of India, Burma and Ceylon,* 1937-1938, p. 370

THE CHURCH IN INDO-CHINA

By the generic name of Indo-China we mean that vast peninsula extending southward between India proper and China. Politically this territory for centuries was made up of a veritable anthill of little kingdoms warring upon each other, alternately conquering their neighbors, or being conquered by them, until the nineteenth century when practically all of them came under the control of France or England.

English Territories

The missions in the English territories of Indo-China generally shared the fortunes of the Church in India, but a few details may be given here concerning the districts of Assam, Burma and the Straits Settlements.

Assam was assigned to the Paris missionaries in the middle of the last century as a stepping stone to Tibet,[1] but when this route proved impossible, the mission was given over to the Milan missioners and finally to the German Salvatorian Fathers.[2] These were in turn ousted from the then flourishing missions during the first World War,[3] their place being taken after a lapse of some years by the Italian Salesians of Don Bosco who are now in charge.[4] There are at present about 25,000 Catholics being ministered to by 30 priests.

Burma. Portuguese missionaries and chaplains had several times established themselves in Burma since 1554 and had built some churches.[5] Then for more than a century (1722-1832) this mission was in the hands of a limited number of Italian Barnibites who, however, were forced to surrender the work in 1832 because their resources had been crippled by the Napoleonic wars. At that time there were hardly more than 3,000 converts.[6] The work was taken up for a quarter of a century by the Oblates of Mary of

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[1] Becker, *Im Stromtal des Brahmaputra,* p. 171 et passim
[2] *Ibid.,* p. 181 et passim
[3] *Ibid.,* p. 515
[4] Freitag, *Missionkunde,* p. 139 gives the number of Catholics as 6783 in 1924; *Missions Catholicae* (1930) gives 9460 native and 642 foreign Catholics for 1927
[5] Schmidlin. *Gegenwartige Heidenapostolat in Fernen Osten,* p. 252
[6] Louvet, *Les Missions catholique au XIXe siecle,* p. 151

Turin who had much to endure after the 'English Peril' had driven the natives to active measures of persecution. In 1857 the Paris missionaries succeeded to the mission of Burma which has since been divided into four Vicariates, two of which have been entrusted to the Missionaries of Milan. Louvet writing in 1896 placed the number of Catholics at 49,046; in 1936 the Church had grown to 130,432 Catholics with 183 priests of whom 70 were natives.[7]

Straits Settlements. A diocese was erected at Malacca as early as 1557. The conquest of Malacca by the Dutch rudely interrupted whatever religious work had been in progress but the padroado diocese as such remained until 1838 when jurisdiction was withdrawn by the Bull 'Multa Preclare' and transferred to the Vicar Apostolic of Ava and Pegu.[8] Two years later the whole Malay Peninsula was placed under the jurisdiction of the Vicar Apostolic of Siam with a view to its erection as a separate vicariate. This was effected in 1841 and in 1888 Pope Leo restored Malacca as a diocese with Paris missionaries in charge.[9] The Cathedral is at Singapore. At present the Catholic population numbers some 79,700 members,[10] the greater part of whom are Eurasians.

Siam

Siam which is still so fortunate as to retain its independence was the rendezvous of French commercial enterprise in the East in the seventeenth century. Missionaries found their way to Siam as early as 1550 and succeeded in forming three parishes in the capital (Ayuthia) with some 1,500 converts.[11] Particular interest it attached to the mission of Siam since it was made the headquarters of the French Vicars Apostolic about 1662 and it became the cradle of the Parish Foreign Mission Society. It was here that the first Vicars of the Paris Society established themselves when Tonkin and Cochin-China were closed to them, and here also that they finally fixed upon the rules of the new society about 1700.[12]

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[7] *Catholic Directory of India, Burma and Ceylon,* 1937-1938, pp. 656 et seq.
[8] Freitag, *op. cit.,* pp. 140-141
[9] Hull, *Cath. Encyc.* article *Malacca, Diocese of*
[10] Jesuit Philippine Bureau, N. Y., *NCWC news release,* March 15, 1943
[11] Spitz, *Cath. Encyc,* article *Siam*
[12] Jann, *Die Katholischen Missionen im Indien, China und Japan,* p. 221

Their first general seminary for the training of native priests was established in the environs of Ayuthia about 1666.[13]

The mission of Siam, however, progressed slowly as may be seen from the fact that in 1800 it counted but 2300 Catholics.[14] Domestic and foreign wars, as well as several persecutions, one period of which lasted from 1727 to 1800, greatly retarded the work. With the possible exception of Tibet there is no country in which Buddhism so completely pervaded the social and political life of the nation. Since 1851 the kings have been friendly to Catholic mission work and in recent years the government has officially recognized the Catholic mission schools. The Church numbers today 62,000 members,[15] and the clergy are about one half of native Annamite stock.

French Indo-China . . . Annamites

The Eastern portion of the Indo-Chinese peninsula was formerly the Annamite Empire, but which has come under French control during the last century. Tonkin and Cochin-China are the best known of these districts. Though nominally constituting the one kingdom of Annam, these little countries were bitterly opposed to each other, a condition which made it difficult for the missionaries to keep up their work in the several parts.[16]

Spanish missionaries from Manila were in Annam as early as 1580,[17] but little was accomplished until the arrival of Father Alexander Rhodes, S.J. who entered Cochin-China in 1624 and Tonkin two years later. The mission benefited likewise by the labors of many of the Jesuits who had been expelled from Japan. We are told that by 1639 the number of Christians amounted to 82,000[18] including numerous mandarins and princes of the royal

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[13] The seminary was later transferred to safer quarters in the French Colony of Pondichery and was finally established in Penang (1808) when that island had been taken over by the English. Louvet, *op. cit.*, p. 155—writing in 1896 says that about 1,000 native priests owed their training to this seminary, including nearly a hundred martyrs.

[14] An idea of the slow development after 1800 may be gained from the following statistics given by Freitag, *op. cit.*, p. 149
1800—2,300 Christians; 1850—7,200; 1890—18,200; 1900—22,200; 1910—23,600; 1924—27,931

[15] Jesuit Philippine Bureau, *op. cit.*

[16] Launay, *Cochin Chine,* Vol. 1, pp. 134-135

[17] Schmidlin, *Katholische Missiongeschichte,* p. 253

[18] *Ibid.,* p. 254

court. Persecution broke out and the missionaries being expelled from the country, Father Rhodes made his way to Europe to find new ways of promoting the cause of the missions. He was convinced that only a native clergy would be able to convert Indo-China,[19] and he also advocated the appointment of Bishops who would be independent of the Portuguese Padroado.[20] His visit to France led to the establishment of the Paris Foreign Mission Society and two of the first members of the society, Pallu and de la Motte-Lambert, became the first Vicars Apostolic of Tonkin and Cochin-China respectively. (1658) The results of these movements may be appreciated from the fact that these countries have been classed as incontestably the foremost of the missions cared for by the Paris missionaries in point of converts and native clergy, and practically three centuries of more or less active persecution have proven the sterling quality of the Christianity formed with their help. The native clergy often outnumbered the foreign priests ten to one.

Mention should be made here of a native sisterhood, 'Amantes de la Croix', founded by Bishop de la Motte-Lambert. During more than two and a half centuries these sisters have rendered incalcuable service. During the days of persecution they carried the Blessed Sacrament to the imprisoned confessors of the Faith about to be martyred, and in recent years we hear of one exceptional Sister who was accredited with 1,200 conversions.[21]

In Tonkin there were 100,000 converts[22] just thirty-two years after the arrival of Father Rhodes (i.e. in 1658). Cochin-China progressed more slowly and the one hundred thousand mark was not reached until 1771, more than a hundred years after the arrival of the first Paris missionaries. With the aid of the French the fugitive Emperor Gialong regained his throne and for a generation after, until the death of Gialong, (d. 1820) the misisonaries enjoyed

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[19] Fr. Rhodes organized the native catechists into a society similar to the Society of Jesus. The members were to be trained in community life, and their common establishments were called 'House of God', a name still familiar in Annamite annals. Jann, *op. cit.*, p. 208

[20] Jann, *op. cit.*, p. 213

[21] Kennedy, *Cath. Encyc.* article *Indo-China*

[22] Launay gives the 100,000 figure. Other estimates (Tissanier) give 300,000 which is certainly incorrect. Jann, *op. cit.*, p. 209.
The following figures from Launay, *Cochin Chine*, Vol. 1, pp. 236, 237, 503 and Vol. 2, pp. 334, 410 are for Cochin-China.
1674—17,000; 1682—60,000; 1701—70,000; 1750—80,000; 1771—100,000

peace and much of the increase from 310,000 Christians in 1800[23] to 420,000 in 1840[24] was made during this period.[25]

The period from 1833 to 1841 was one of active official persecution. Sentence of death was issued against all missionaries, and the mandarins were informed that they themselves would suffer the same penalty if the missionaries were not captured within a short period.[26] No less than four Vicars Apostolic, two pro-vicars and seven missionaries were killed during this persecution, not to speak of the native victims. After a period of comparative freedom, 1841-1851, there came to the throne the last independent ruler of Indo-China, TuDuc, who proved to be one of the most violent persecutors in history. An edict was issued that all foreign missionaries be drowned while the native priests were to be sawed in two.[27] In the face of this persecution the church prospered. The life of Bishop Retord reads like a romance. With cool daring he managed to keep up relations with the mandarins, and even obtained financial aid from TuDuc in behalf of the poor under his care.[28] The combined forces of France and Spain demanded a reckoning for the blood of Spanish and French missionaries in 1858, but the persecution raged until 1862 when TuDuc was at last intimidated by the rumblings of revolt in the provinces.[29]

By the time a treaty was concluded with France in 1862, five bishops several French priests including Theophane Venard, 116 native priests and a hundred Sisters has been put to death, and 40,000 outlawed Christians had perished in want and misery.[30] A new movement to massacre all the Christians was set on foot in

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[23] Kennedy, *op. cit.,*

[24] Louvet, *op. cit.,* p. 156

[25] Launay, *Histoire de l'Annam,* p. 216 says that Christians numbered 400,000 in 1820

[26] Cothany, *Lives of the Twenty-six Martyrs of Tonkin,* p. xiii

[27] *Kennedy, op. cit.*

[28] Launay, *Msgr. Retord et le Tonkin Catholique,* pp. 239; 254-255. The following decrees of TuDuc are quoted in Shortland, *The Persecutions of Annam,* pp. 414-415:

1 All who bear the name of Christians, men. women, children and old men, shall be dispersed among pagan villages.

2 Every pagan village is responsible for the Christians sent there, and in the proportion of five pagans to a christian is charged with their guardianship.

3 Every christian village is to be destroyed.

4 All christian lands are to be divided among the pagans of the neighboring villages.

5 Every Christian must be branded on the face with the words, 'False Religion' on one check, and the name of his district on the other.

[29] Kennedy, *op cit.*

[30] Joly, *Le Christianisme et L'Extreme Orient,* Vol. 1. p. 93; Louvet, *op. cit.,* p. 153

1882, but this time it was suppressed by none other than the redoubtable TuDuc himself. Three years later the effort was renewed with the result that some fifty native and foreign priests and several hundred Sisters were killed. Fifty thousand Christians are said to have perished of privation and hunger.[31] China and France now came to blows, with the result that China was forced to surrender even her shadowy control of Annam in favor of her French rival.

Period of French Rule

No more persecutions have come to afflict the Church in Indo-China since France assumed control of the country, and yet the change was not an unmitigated good. As elsewhere the atheistic government of the new masters hampered the work of the missionaries, notably by the irreligious State schools and by a flood of new literature equally devoid of faith. Hospitals were laicized, but protests of the people compelled the colonial authorities to permit the nuns to minister to the sick.[32]

Despite these difficulties, and despite the anti-French feeling among the conquered, great progress has been made. The number of Christians has risen from 708,547 in 1896[33] to approximately 1,565,000 in 1942,[34] scattered through fifteen ecclesiastical divisions, with over thirteen hundred native and four hundred foreign priests. Native Sisters number close to five thousand and foreign nuns less than three hundred. An Apostolic Delegation was established for Indo-China in 1925.

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[31] Joly, *op. cit.*, p. 96; Louvet, *op. cit.*, p. 159
[32] Freitag, *Missionskunde*, p. 143
[33] Louvet, *op. cit.*
[34] Jesuit Philippine Bureau, *op. cit.*

A Study Outline

THE CHURCH IN CHINA—IN MODERN TIMES

1. *Briefly show how the industrial revolution and the revival of Faith in Europe in the 19th century helped the Missions in China.*
2. *How did it come about that France assumed the role of Protector of all Catholic missions and missionaries in the Chinese Empire; regardless of the nationality of the missionaries?*
3. *What detrimental effect has the Protestant missionary endeavor in China had on our Catholic missions?*
4. *How did the Church progress in China after the Boxer Troubles?*
5. *Give some of the reasons for the rapid increase of native clergy in China during the last forty years.*
6. *Of what advantage to the Church was the opening of the Catholic University of Peking in 1927?*
7. *Considering the present world crises, explain the statement: China looks more and more to the United States for aid in both men and material that the work of conversion may go on.*

MANCHURIA

8. *Why were the first Emperors of Manchuria unwilling that the Manchus and Mongols be changed by Christianity into civilized tribes?*
9. *By 1900 the Manchurian Missions had received numerous converts. What effect had the Boxer Rebellion on Catholic missionaries?*
10. *What effect did the World War of 1914 have on the personnel of the Manchurian Missions?*

MONGOLIA

11. *For what reasons was it evident that it was virtually impossible to convert the native Mongolians so that the missionaries concentrated their efforts among the poor Chinese immigrants?*
12. *How has Soviet influence prevented Catholic missionary activity?*

SINKIANG (NEW DOMINION)

13. *In one brief statement explain the difficulties of missionary activity in this territory, because of the propagandists of Moscow.*

THE CHURCH IN TIBET

14. *Explain the statement: The fact that practically the whole population was made up of tenants of the monasteries gave the Lamas a ready tool against the neophytes.*

THE CHURCH IN INDO-CHINA

15. *Give a brief account of the trials of Catholic missionary endeavors in Indo-China.*

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". . . By reason of the abundant fruit already happily gathered, if there is one burning desire the Father of the Great Christian family may fondly nourish in his heart it is undoubtedly this, that members of the work so manifestly Providential might be everywhere multiplied. Yes, that not many alone, but all priests of every diocese (in Italy) in their zeal for the salvation of souls should feel themselves morally obligated to give both their names and their active help to the Missionary Union of the Clergy. In such sentiments the August Pontiff unites joyfully Himself with all the Directors of the Union—Presidency, Board of Directors, Central Office, Propagandists and Diocesan Directors—while He invokes on their glorious work not only an abundance of heavenly graces, but the special assistance of the Spirit of the Lord. . . . "

(Signed) L. CARDINAL MAGLIONE

Cardinal Secretary of State of His Holiness
(from the Vatican, 23 Nov. 1939)

Translated from "Annuario Missionario Italiano" 1940.

POPE PIUS XII advocates membership in
THE MISSIONARY UNION OF THE CLERGY.